



Foure

DISCOVER. SES OF PRAISE VNTO GOD.

To wit,

- 1 In praise of the mercie and goodnesse of God.
- 2 In praise of his Iustice.
- 3 In praise of his Power.
- 4 In praise of his Providence.

By A. H.

PSAL. 50.14.

Offer vnto Cod, praise, and pay thy vowes vnto
the most high.



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THE PREFACE TO *the faithfull Readers.*



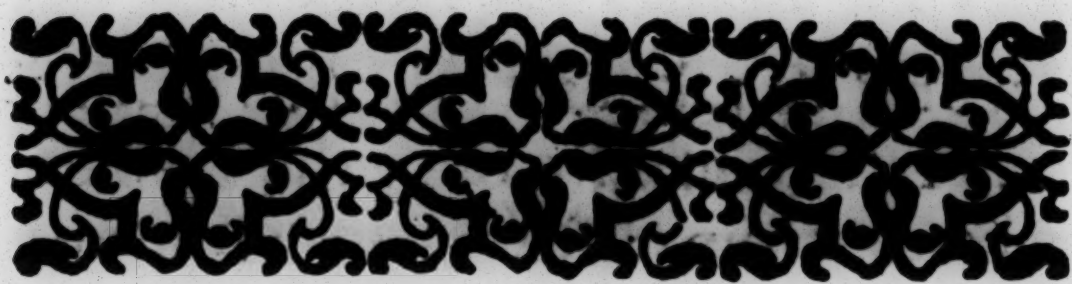
Ertaine it is, (Brethren) that the sacrifice of praise, is a special part of the true worshipping of God: In offering whereof, there is two points chiefly to be considered: To wit, the forme of the praise, and the subject whereupon the praise is grounded. Both the which ought to be sought out of the booke of God: for as he hath taught by his word, so wil he be worshipped, and no otherwaies. As to the form and manner how wee should praise God: It is evident, that in our thoughts and meditations, in our words and conferences, and in all our actions, we should ever haue a special respect to the glory of God, and should magnific his holy name. And these thoughts, words, and deeds, are diversly conceived, and vttered by man, according as he is moved by the spirit of God: nowe by heavenly cogitations, glorifying God secretly in the heart, now by singing cheerefully songs of praise to the Lorde, nowe by discoursing diuinely of his workes, mercies or justice, and now by executing of godly interprises, and leaving of monuments to the advancement of his glory: as may appeare in these divers formes of Thanksgiving vsed by Moses, and David, and other servants of the Lord. All the which formes of praise, because they may be changed by mans conceit and invention, I both leaue to speake of them, and of the precepts which might be giuen thereof: And I come to the subject of thanksgiuing. The subject or matter wherevpon the praises of God are grounded: are, even the diuine qualities of his

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Majestie: as his mercie, his goodnes, his loving kindness, his justice, his truth, his strength, his power, his wisdom, his providence, his eternitie, and his holiness. No man can justly deny, but that these essentiall qualities of God are in him infinite, and perfect, and that of them, occasion is taken of al praise & thanksgiving: for his mercy is infinite and perfect, his justice suchlike, and so forth of all the rest. Nevertheless, to knowe wherein his mercie, his justice, his power, his providence, or other his divine qualities appears & consists, it requires a deeper consideration. Therefore, I haue briefly set downe by way of discourse, wherein these wonderfull qualities of the Almighty doth chiefly consist, and shines to the eyes of men. But forsomuch as there be many of the foresaid qualities, which hath great affinitie with other, and that it were to long to discourse vpon every one of them severally: to the end I might both eschew prolixitie, and confusion: I haue reduced the whole number to four speciall qualities: To wit, his bountie, goodnes, and loving kindness, I referre to his mercie: his truth and righteousness, to his justice: his strength, & omnipotencie, to his power: and his prescience, wisdom, and government, I referre to his providence: In the which qualities also, shines clearlie his Majesty, holines, and eternitie. By reading then of these short discourses, your harts may be stirred vp to fear, to admire, to reverence, and to extoll the most high God, who is so consummat in all perfection. As also you may hereby learne, that nothing comes to passe here vpon earth, which doth not proceede, and may be justly ascribed to one of these qualities of the everliuing God: who may graunt you eternall glory, through Christ Iesus. At Edinburgh the 24. of April, 1594. yeares.

Yours and all the faithfulls.

A. H.



IN PRAISE OF THE
Mercie, and Goodnes of God.



Raise ye the LORD,
all his People, for the
greatnes of his mercy,
goodnes, and louing
kindnes towards man-
kinde. Behold, he hath
made of the earth a li-
uing Creature, whome hee will haue to
be partaker of his everlasting glory in
the Heauens: Even man and his poster-
tie, which before his creation, was not,
nor had no being, neither could he de-
serue any benefite. O wonderfull mercy!
that gaue eternall life and glory, where
no life nor being was, nor no deseruing:
But yet more woonderfull mercie, that
gaue life, where death was deserued: For
Man hauing made defection from his
God through disobedience; the Lord of
his free mercie, sent his Sonne Christ Je-
sus, of his owne nature and substance, in
the

DISCOURSES OF

Isai. 1. 2. &
45. 4. 65. 2
Psal. 78.
Read Ex-
od. from
the 12. to
the 21. the
32. & 33.
Chapters.

the world, to take away the sins of man: which Iesus Christ, to obey the wil of his father, cled him selfe with flesh & blood, and as a gracious Redeemer, made the reconciliation betwixt the Lord & mankinde, by suffering innocentlie a shamefull death of his body. The Lord did choose him a people whome he knew to be stif-necked and disobedient, and on the same, did shewe his great mercie, and bestowed his large benefites: Hee gaue them Commandements, but they brake them, yet did hee spare his people: Hee made them promises, but they beleued them not, yet hee performed his promises: Hee gaue them benefites, but they were vnthankfull & abused them, yet he abstracted not his benefites altogether: He wrought diuers and wonderfull miracles before their eies, but they tempted him with their incredulitie, and by craving new miracles to be wrought, yet he ceased not to confirme their faith by newe miracles: They made promises to serue and obey him, but they kept them not, yet did hee not altogether forsake them: Hee deliuered them in their extreame troubles, but they were forgetfull thereof, yet he left them not altogether

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ther destitute : They forsooke him, and gaue his glory to Idoles, the workes of their owne hands, but hee cast them not away: He admonished them by his Prophets, but they despised admonitions, yet he suffered, and destroyed them not: At last, in his mercie he corrected them, and when they felt his correction, they cried to him for mercie and help, and he as a loving Father heard their cries, as though they had never offended, & had compassion on them: But so soone as they were releued of their paine and trouble, they returned againe to their former iniquitie: yet the Lords wrath was not so hot kindled against the, but so oft as they turned to him by vnfeined repentance, as oft hee receiued them againe into his favour, and forgaued them all their offences, and manifold iniquities, as though they had never bin committed. This hath bene the great mercie and goodnes of God towards his people Israell: which remaines and shall remaine no lesse towards al his chosen children vnto the end of the world. But let vs now consider what man is of him self, on whom the Lord shewes so great mercie: A litle creature made of the earth, e-

DISCOURSES OF

oil of nature, of a short age, & in whome there is no goodnes nor merite. On the other part, what is the Lord whom man by his sinne offends? even the Almighty holy one, which hath made all thinges, that governs all things, and hath power to preserue, and to destroy all things. O! heere then appears the exceeding great suffering, and mercie of God towards mankind: that crowns with glory & salvation, a creature so naughtie, vnthankful, & rebellious. Which if thou wouldst conferre (O man) with thy own mercie towards an other man like vnto thy self, thou shouldst doubtles be astonished at the goodnes of God, and at thy owne corruption, and ingratitude. For I presuppose, that thou being a man of great rent and reuenew, hath founde a poore naked creature, destitute of all worldly helpe, which thou brings vp, and giues vnto him all things needfull for his vse, and life: with a special promise, that if he will honour and obey thee, thou wilt make him heritour of all thy lands, and possessions. Nevertheless, the same naughtie creature, that hath nothing but that which thou of thy meere liberalitie giuest him, will not knowe thee, nor giue thee

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thee thanks for thy benefites: But diso-
baies thy commandement, despises thy
Injunctions, doth thee daily dishonour,
& provokes thee daily vnto wrath: Far-
ther, hauing forgiuen him a hudge num-
ber of such like offences, and hauing re-
ceiued his promise not to do the like a-
gaine: Yet all is for naught, he continues
stil in disobeying thee, in mocking thee,
in dishonoring thee, and offending thee
daily vnto the end of his life. What is he
among vs all, that would not chase such
a servant out of his house, as a false, re-
bellious, and vnthankfull creature, and
giue him no part of his heritage, or do
him any other good deede whatsoeuer?
But allace, The beneficence, and good-
nes of God towards man, and mans vn-
thankfulness towards God, is in a farre
higher degree, without comparison, nor
that which I haue alleadged by suppo-
sition: For of nothing, The Lord hath
made man equall with the Angels, there
is no good gift either of the body, of the
spirit, or of other worldly things which
man hath, that hee hath not receiued of
God: The Lord hath made him a sure
promise of eternall life, and glory, if hee
will honour and obey him: If God take
away

1. Cor. 4. 7.

away his benefits from man, hee would stand vp poore, naked and desolate: if he withhold only his grace and favor from him, he wold go stakking like a drunkē man, falling in innumerable errors, and inconveniences: And if the Lord would turne his angrie face against him, Man should haue then no joye nor comfort, but miserie, torment, and despaire; the Lord wold consume him, as the fire consumes the dry stubble, while he were utterly destroyed. On the other part, what is mans rebellion, & vnthankfulness towards God? He thinks wickedly and vnreverently in his heart of his diuine majestic; he opens his mouth and pronounceth wickednes, and blasphemies before God, and hee provokes him daily vnto wrath by his evill deedes, and breaking of his commandements. Yet the Lord is slowe to anger, and of long suffering, he deferrēs his judgements, and punisheth not sinners at all times, so soone as the sinne is committed, but giues them leasure to repent: And vnto them whose names are written in the booke of life, in his owne time appointed in his secret counsell, he sends the comforter, the spirit of truth, by whose mightie operati-

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on in their hearts, he makes them turne vnto him by true and vnfained repentance, dying vnto sinne, and liuing vnto righteousness: Hee renews them more and more, brideling & mortifying their corrupted and unruly natural affections, and giuing the good inspirations, good intentions, and good motions; In such sort, that they daily die vnto sinne, and followes after righteousness: He workes in them a true, and a liuely faith, whereby they apprehend mercie through the death of Iesus Christ, and giues them a feeling in their hearts and consciences, of his favour and grace, and a sure hope of the life and glory to come: Yea vnto some, hee giues a certaine foretasting of the joy thereof, as a pledge or arlispenny in this life, of that felicitie which cannot be made full while this life be ended, at the which time, we shal be repleit therewith in full measure and perfection.

This then we see, that the mercie and goodnes of the Lord, consists in hauing pitie on such as are in paine and miserie; in deferring his punishments, vengeance, and judgments: In modifying the same towards his elect: In doing good, and shewing mercie, where none is deserved

Exo. 34. 6.

served: In bestowing his benefites, and shewing mercie, where punishment and death is deserved: And not onely to shew mercie vnto them that loues him, but vnto thousands of their generation and posteritie, for their sake: He abstracts not altogether his temporall benefites from his very enemies: but makes the Sun to shine, and the raine to powre downe on the very reprobate. Therefore, this is his style: The Lord, the Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnes and trueth, reseruing mercy for thousands, forgiving iniquitie, transgression and sinne, and not making the wicked innocent, visiting the iniquitie of the Fathers vpon the Children, and vpon the Childrens children, vnto the third and fourth generation. I haue experience of the mercies of the Lord, wherefore I wil make them known vnto the posteritie, that all praise & glorie, may redound vnto him, through his dearely beloued Sonne Iesus Christ, vnto the consummation of the World.

AMEN.

IN



In praise of his Iustice.

Iustice is a constāt vprightnes in words
and in deedes. Iustice in words, is cal-
led truth: which consists in declaring the
verity of things past, present, & to come,
and in keeping of promises. Iustice in
deeds, is called righteousness; which con-
sists in rendering vnto every Creature,
that which appertaines to him of right,
and in rewarding every one according
to his workes. But in whome is this ju-
stice absolutely to be found? Surely in no
creature, but in the Lord God of heauen
onely, who is just in all perfection: For Ioh. 15. 16.
behold, * his spirit is called the spirit of & 16. 13.
truth, which leads vs in all trueth. The
Lord cannot lie, saith the Apostle Paul. Tit. 1. 2.
And the Psalmist David saith, All the Psal. 25. 10
waies of the Lord are mercie and truth. Psal. 119.
And againe he saith, O Lord thy worde 89. 90.
indures for ever, in heauen, and thy truth
is from generation to generation. And
againc, I trust in thy word, take not the
word of trueth vtterly out of my mouth;
I haue determined to keep thy word: by
thy precepts I haue gotten vnderstan-
ding, therefore I hate all the waies of
falshood. Thy worde is a Lanterne vnto
my

Ioh. 17. 17

my feet, and a light vnto my pathes, thy word is proved most pure. Farther, this saith our Saviour Iesus Christ: Farther, sanctifie them with thy trueth, thy word is trueth. Nowe take heede to the promises of the Lord, which hee hath made to our Fathers, and yee shall finde them inviolablie kept from the beginning of the World. Marke his promises made to the first man Adam, to Evah, to Noe, to Abraham, Isaac, and Iacob, to Moses, Iosua, David, Salomon, & all the rest of his servants from time to time, and yee shall finde them in the scriptures to haue taken effect, in the time appointed, in the Lords secret counsell; yea oft times when they wer not looked for, but were either mistrusted, or forgot of men. Look what was either figured in the old testament, and ceremonial law of our Saviour Iesus Christ, or prophesied of him in the scriptures by the Prophets: But the same was precisely fulfilled by him and in him at his comming. So likewise, whatsoever was forespoken by the Prophets of the Lord, was seene to take effect in the own time: And whatsoever hee pronounced by their mouths; was it promises of benefites in his mercie, or threatnings of plagues

hy plagues in his judgment, was ever doubt
leslie performed: When he made a pro-
mise of benefirs vnder a condition (as he
did to certaine of the Kings of Iuda, and
Israell, if they would keepe his statutes
and his lawes) if the condition was kept
on their part, the promise failed neuer
on the Lords parte. As concerning the
threatnings of plagues to come, they ar
euer made, either with an expresse con-
dition, or with a tacite and quiet condi-
tion which they include; To wit, if repen-
tance followe not. And in very deede,
where the threatnings of the Lord were
contemned, the plague and punishment
surely followed: But where the plague
was prevented by repentance, the Lord
did ever avert the punishment, and shew
mercie to the penitents. Now, seeing all
the promises of the Lord hath bene so
faithfully kept, & hath taken ful effect in
their own time heretofore: May we not
assure our selues, that the thinges which
are forespoken by his spirit, to come to
passe in the latter daies, and hath not as
yet taken effect, shall likewise in the ple-
nitude & fulnes of time, be vndoubted-
ly performed: as the calamities and tri-
bulations of the latter daies, the resur-
rection

rection of our bodies, the second coming of our master Christ Iesus, the generall judgement, the everlasting joy of the elect, and the eternal paine of the reprobate. Na, doubtles as the Lord liues, all shall bee accomplished that hee hath spoken: For the words which proceeds out of his mouth, returnes never againe without working: Heaven and earth shall passe away, but one jote of his word shall not faile.

As the Lord is constant and true in his words; so in his deeds he is likewise just, and in his judgments righteous: For he never suffers the wicked to passe away unpunished, nor the righteous to remain unrewarded. Is it not singular justice, to preordinat that creature to eternal damnation before it be borne, whome the Lord by his divine foreknowledg, vnderstands wilbe wicked? and yet not to pronounce the doome & sentence while the sinne and wickednes be committed, to the effect it may be knowne both to the world, and to the committer thereof being convicted by his owne Conscience, which shal be at the day of the generall judgment? Is not the Lord just, that punisheth the seed of the wicked, vnto the
third

third and fourth generation, with temporall corrections : and will in no wise punish a man for an other mans offence, with everlasting punishment? neither will the Lord admit the good deed of a man for an other, (saue onely the satisfaction of Iesus Christ, who is God of his owne nature and substance) but will haue every man to beare his own burden, and to receiue his reward, be it good or evil, according to his works. The Lord is so just, that he will not accept either repentance or satisfaction for sinne, but in the dewe time appointed therefore : That is, during the time of this mortall life, for after this life be ended, the time appointed for repentance is expired, our race and pilgrimage is finished and outrun. O perfite justice of God, which punisheth man even by that same sinne, vnto the which he is addicted and given. The bloodshedder by blood, the whoremonger by whoredome; the theefe by theft; the drunkard and glutton, by drunkennes and gluttonie; the proud, by his own pride; the deceitful man, by deceit, the avaritious, by avarice; the envious, by envy; and every sinne by sinne, and man by his owne iniquities. So just and right-

Mat. 16. 27.

teous is the Lord, that his justice could not permit the sinne of Adam and of Eua^h to be vnpunished: But of necessitie it behooued his justice to be fully satisfied, both by laying on the just punishment of sinne, and by receiving recompence, and satisfaction for the sinne: The just punishment of sinne, is eternall death, & torment of body and soule: and the perfitte satisfaction for sinne, is perfit obedience to God. But forasmuch as man was vnable, either to suffer the one without his vtter confusion, or yet to render the other being wicked & corrupted of nature: For if hee had bene condemned to eternal death, he could never haue risen againe: Or if he had promised perfitte obedience to God, hee could never haue bene able to fulfill his promise. Therefore, the Lord of his infinite & free mercie, sent his onely Sonne Iesus Christ in the world, for the safetie and redemption of man, to do that for him which hee was not able to do for himselfe: and all to the end, that the justice of God might be satisfied: To wit, he became a very naturall man, subject to natural infirmities as we are, and being innocent and without sinne, hee suffered naturall death in
his

his body, and the paine of hel in his soul; in the stead and place of all such as beleeues in him: who because hee was the very sonne of God, by vertue of his godhead hee ouercame death, and the torments of hel, & rose againe within three daies after his decesse. On the other part, to make recompence and satisfaction to his father for the offence of man, and to purchase life everlasting to him, which was proposed by God vnto man, as it were, for the winning: In name and behalfe of man, Christ Iesus obeyed the will of his Father, and fulfilled the same in all points, by keeping and observing all his statutes and commandements. In such sort, that by these two workes, that is to say, by suffering punishment, and making of obediēce: The wrath of God was fully appeased, his justice fully satisfied, and the redemption of mankinde fully accomplished: For the Lord hath accepted, and will accept the death and obedience of his sonne, for the redemption of al the faithful, and true beleevers in him, as though the worke had bene done by themselves. Therefore, albeit no man be able to keepe the commandements of God, & consequently, cannot
a merit

merite nor deserue everlasting life: Nevertheless, that desire & diligence which the chosen Children of God hes to keep them, conjoynd with a true beleefe in Iesus Christ, shall be impute vnto them as righteousness, and shall receiue the reward thereof, which is everlasting life: Because(as I haue saide) our Redeemer, Iesus Christ hath kept al the Lords commandements, and hath merited the reward of absolute obedience for all that beleeuers in him. But for asmuch as man so long as hee is cled with flesh & blood, cannot abstaine from sinne, nor cannot be perfectly purged from it, during this life: Herefore of necessitie, he must taste of the reward of sinne (for the Lord is so just, that hee cannot leaue sinne unpunished) To wit, of force he must see, & taste death of body with Christ; and see and taste the torments of hell in his soule, with Christ in like maner. But this is not the just reward of sinne (which is eternal death and torment of body and soule) It is onely a temporall, and fatherlie chastisement, mixed with mercie, from the which Christ Iesus wil deliuer al the faithfull: For he shal suddenly restore the soul from paine to pleasure, and shal raise the
bodie

body againe from death, at his last coming in the world: Because hee hath already suffered the just punishment of sin for his elect, even death and hell, which he hath overcome by vertue of his God-head, and divine power. And of this kind are all the troubles of the faithful in this life, whether they be of the body, or of the mind and spirit; even gentle visitations, & fatherly corrections, mixed with mercie, which in the end shall ever redound to the glory of the Lord that sent them, and to their comfort and salvation that suffers them, howe bitter soever they appeare to be for the present. But the Reprobate whome Christ hath not redeemed, and which cannot apprehend mercie through faith in him, shall receive the condigne punishment of sinne, even everlasting death, and torment of bodie and soul, according to the Lords justice, and shall be convict by their owne conscience in the day of his judgement, for breaking of his commaundements, and none fulfilling of his Lawe.

1. Cor. 15.
26.

Surely thou art just and righteous, O Lord, King of Saints: thy word is perfect trueth, thy commandements are just, thy promises are true and constant, thy waies
3 are

are straight, and just are thy judgments. Therefore, I will beleue thy word, I will obey thy commaundements, I will trust in thy promises, I will walk in thy waies, **Psal. 36.5.** and I will reverence and feare thy judgments: I will admire & praise thee with my soule, with my heart, and with my mouth: For thy mercy reacheth vnto the heuens, and thy faithfulness vnto the cloudes: Thy righteousnesse is like the mightie mountains, thy judgements are like a great deepe: thou, O Iust Iudge of the world, doest saue both man & beast. Thy Name be magnified and praised by the whole host, and armie of thy Angels in the heauen, and by the whole number of thy dispersed flock, and Saints vpon earth, through thy only begotten Sonne Iesus Christ, for ever more. *Amen.*



In praise of his Power.

A Scribe all power and strength vnto the Almighty, to whome nothing is impossible: For, looke what his will is to do, that hee is able to doe: And that which hee doeth not, is not for lacke of power.

power, but because it is not his wil to do it. By his omnipotent power, hee hath created all things of naught; he vpholds all things, hee is able to transforme all things, and to destroy all things at his pleasure. Some creatures hee hath made to be mortal, some immortal, some with a body without a spirit, some with a spirit without a body, and some both with a body & a spirit. Of the creatures which are mortall, hee hath made some to subsist, and to be onlie, but not to haue life: Genes. 1.

As the Earth, the ayre, the water, the fire, the firmament, the Sunne, the Moone, & the starres, the which are bodies without spirits. Some of them hath both a being, and life, (as may appeare by their growing, for that thing which is deade cannot grow) but hath no sense nor feeling: As the trees, the hearbs, the plants, the grasse, and the corne, which receiues their nuriture of the earth, whereby they spring vp, and growes to a perfection, and decaies in their own season. And some mortal creatures not only subsists, and hath a spirite, or life vegetatiue; but also hath a life sensetive, even a body, & a liuing soule or spirit: but yet it is void of all reason and vnderstanding: because

the Lord hath not created their souls to his owne Image, neither hath hee made their spirit immortall, but mortall, which dies together with the mortall bodie: And in this rank, are al the brute beasts, as the fishes, the foules, the foure footed ones, and every creeping thing. The immortall creatures hee hath made to be, and to subsist, to haue life, and to be participant of reason, but hath no growing nor decaying: For they are of one immortall substance, even spirits without bodies: Such as are the heavenly, and infernall spirits, the good and the euill Angels. Finally, some creatures hee hath made, first to haue a being, next a vegetatiue or growiug life, thirdly a life sensitive, and last a reasonable soul: To wit, Man and woman onely: To whome hee hath giuen a mortall body made of an earthly substance, and an immortall spirit made of a heavenly substance, which hee hath created to his owne image and similitude, true, wise, iust, and holy. This spirit or soule of man, liues in the bodie, & giues life to the body, so long as they remaine conjoyned together: And being seperated from the body, the body dies and turnes to corruption, but the soule
liues

lives eternally by it selfe. Neverthelesse, the time shall come, evē at the latter day of the general judgment, when the Lord shall raise the body again, which shall live eternally, inseperably joyned with the soule: For in the beginning, the Lord ordained the body of the first man, and of all his posteritie, to be immortall as well as the soule, but for his sinne, for transgressing the commandement of God, It behooved him and al his posteritie to dy; & to suffer the paines of a bodily death: Which death the Sonne of God our Saviour Iesus Christ, hath overcome by his resurrection: And at the latter day shall likewise raise our bodies from death, to eternall life and felicitie, which beleues in him: But the Infidels & mis-beleeveres; shall rise to eternall death both of body and soule: yea worse nor death, for they shall suffer everlasting torment of bodie and soule in hell for ever. All these are created by the almightie power of God, and had some beginning, onely the Lord himselfe the creator, is not created, but is without beginning, and shall be without ending. And herein doth chiefly appeare his wonderfull power, that he created al these things of nothing, without paine

Gen. 2. 17.

paine, without travel, without care; onely with a worde, onely in commaunding that it should be, and at his commandment it was so.

Now, like as by his omnipotent power, the Lord created all things: So by the same power, he vpholds al his creatures, and makes them to endure, during the time appointed for them. The earth, and the mineralls within the earth, the waters, the ayre, the meteours in the ayre, the fire, the celestiall spheers, the sunne, the moone, the starres, and all other creatures without life, he hath vpholden by his mightie power from their first creation, vnto this day: and will make them to indure vnto the end of the world. The trees, hearbs, plants, grasse, cornes, and all things vegetatiue, he makes to continue by progresse: For as they decaye in their owne time, hee makes the earth of their seed, to bring forth others of their owne kind, and shall do so vnto the end. Man and beast, which are creatures sensuall, hee vpholds, and makes to endure by generation, and succession, every one in their owne kinde: Which succession and propagation shall continue till the world be dissolved. And his holy Angels,
hee

he vpholds in a continuall blessed estate, without alteration, which shal so remain after this world be ended, for ever. But the vncleane spirites, hee hath banished from his face and presence; whereby no doubt, their torment is great, and their estate miserable: nevertheless, for his own glory, and accomplishment of his owne work by them, as executors of his judgments, by his power hee vpholds them, and shall so do to the latter daye of his judgement. And without this the vphold and maintenance of the power of God; Neither living thing, nor thing without life, neither man, nor beast, neither good spirit, nor evill spirit, were more able to last and indure, nor they were able to be created without his power: but would al decay, vanish away, and turne suddenlie to naught.

Let vs proceede, and consider, howe woonderfully the Lord by his almightie power, transforms his creatures that are without life sensitiue: and how hee doth alter and change the appetites, the affections, the harts, and intentions of creatures living. He transformes, and dissolueth partly, the drye earth, into water: The water, he doth evaporate into ayre: and

and the ayre, he subtelises into fyre. Hee
Exo. 8. 16. turned the dust of the earth into lyce, &
 the substance of the earth into stones;
Exo. 15. 25 and divers mettells: hee turned bitter
 water into sweet, sweet water into bitter,
 by the roots of trees & plants; hee turnes
 cold water into hote by the heat of Mi-
 nerals, salt water he purifies by the earth
Exod. 7. 19 and makes it to become cleare, fresh, and
 sweet: Hee converted freshe Rivers into
Ioh. 2. 7. blood: and turned the water into wine.
 Farther, it is esteemed by the judgement
 of man, that he turnes the dry, heat, and
 subtile reik, & exhillations of the earth,
 and of the waters; into windes, thunde-
 rings, fireflaughts, lightnings, and co-
 mets: And the humide & grosse vapours
 of the earth, and waters; hee turnes into
 cloudes, rayne, snowe, haill, dewe, hoare-
 frost, and mist: and that in divers regions
 of the ayre, and in divers spaces of time,
 by the heat, moving, and influence of the
 Sunne, and starres, which moues insati-
 antly about the earth, and waters. But
 herein man judgeth according vnto his
 weake wit, and naturall reason, which in
 this behaffe is but blinde and deceiua-
 ble: Alwaies all these meteours, & won-
 derful works of God, which are on high,
 and

and aboue vs in the skies, are prepared and sent by the Lord in such places, and at such times, as his divine Majestie doth think convenient. Moreover, he converts the dead carkases of beasts, into liuing things: as in flies, midges, bees, and other creeping vermine: In such sort, that the corruption of a thing, would appeare to be the generation of an other. Hee converts the hearbs, and cornes, and other pastorage, wherewith the beasts are sustained and fed, into the very substance of the beast that eats it: Likewise, the food that man doth receiue, he converts it into flesh and blood, after a wonderful manner. He makes the dead and rotten seed of trees, plants, and cornes, to grow vp and become perfit cornes, plants, and trees, in their own kind. And of the corrupted seede of man, and beast, he makes a man, and beasts in their owne kinde. Woonderfully doeth he alter the instincts and appetites of beasts: For nowe he makes them to be fierce, nowe tractable, now Irefull, now meeke, nowe dule, and stuped, and nowe of great vivacitie and quicknes. As to the changing of the bodies, & harts of men, his power therein may appeare most manifest and admirable:

Gen. 19. 26

mirable: For the bodies he turnes from
 health to sicknes and diseases; and againe
 he turnes the sicknes & the lores thereof
 of, vnto health: Yea, he turned the body
 of Lots wife into a piller of salt. Now
 concerning the alteration of the heart
 of men, when he giues courage, nothing
 is able to abase the heart of man: when
 he strikes the heart with feare, nothing
 is able to giue him hardiment, but both
 strength & courage melts like vnto the
 wax before the fire: Now, hee moues the
 heart with pitie, to be charitable; nowe
 he suffers the heart of man to be steiked
 vp and hardened, now is he humble; now
 is hee proud, nowe patient, nowe irefull,
 nowe mercifull, now cruell, now merry,
 nowe sad, nowe religious and fervent in
 the service of his God, nowe colde and
 remitted in religion. But of all the most
 notable alterations that the Lord makes
 in the heart of man, this is the principal;
 that by the power and secreet working
 of his holy spirit, hee converts a sensuall,
 vitious, sinfull, and devillish nature: Into
 a cleane, holy, godly, and good nature:
 giuing vnto man in place of evill cogita-
 tions, evill inventions, evill inclinations,
 and evill motions: all good inspirations;
 good

good inventions, good intentions, good
endeavours, and an earnest desire to doe
good and to eschewe evill, to hate and
the sinne, to loue and to followe righte-
ousnesse.

Heretofore haue wee made mention
of the power of the Lord, in making, vp-
holding, and transforming of his crea-
tures: It rests now to speak of his power
in destroying thinges in his anger and
wrath. First then, when the heavenly po-
wers, even the great Angell Lucifer, and
all the Angells of his sect, rebelled against
the majestie of God: with a word, in his
yre, hee ejected them out of heaven, and
cast them downe from his presence in
the lower hells: Hee converted all their
joy and glory, into sorrow & miserie; and
hath prepared an everlasting fire where-
in they shall be tormented in darknesse,
there shall be weeping and gnashing of
teeth; which paine is reserved for them
vnto the latter day, and comming of our
Saviour Iesus Christ. At his rebuke, the
earth became barren, and brought forth
Nettles, thistles, and bryars. In his yre he
opened the clouds of heaven, and pow-
red out rayne fourtie daies space: Hee
made the Rivers to swell, the sea to de-
borde

2. Pet. 2. 4.
Iude. 6.

Gen. 3. 17.
Gen. 7. 11.

Exod. 19.

18.

1. King. 19

11.

bord over her prescribed bounds, and
 verflowed the whole earth with water
 till man and beast, and all the fruites
 the earth were destroyed. The earth
 quake, the hilles did leape, the moun-
 taines were rent, and the rocks broke
 at his presence. Thunderings, lightning
 and fyrie cloudes, did accompany the
 majestie of the Lord. Man is not able to
 abide his feare wrath, no more nor the
 drye stubble is able to resist the consu-
 ming fire: For when the Lord pleaseth
 to destroy the body, there is no resistāce
 nor remedy there, but intollerable paine
 and sudden death: When he list to strike
 the soul and conscience, there is nothing
 there but feare and trembling, nothing
 but continual wanrest & paine, nothing
 but a liuely foretasting of the terrours &
 torments of hell, without comfort. In
 this estate was Adam in Paradice after
 he had broken the Lords commaunde-
 ment, ay and while he was comforted of
 the Lord: In like maner, Cain after the
 murther of his brother Abell, ever vnto
 the houre of his death: Judas after hee
 had betraied our Lord Iesus: And in this
 estate are al the devils & vnclean spirits,
 and shall be vnto the end of the world,
 that

that sentence condemnator be giuen against them. The Lord in his wrath be-
 left the proud, and blasphemous Nabu-
 chadnezzar both of his kingdome, and
 vnderstanding: he was driven from men,
 and did eat grasse as the Oxen; and his
 body was wet with the dewe of heaven,
 till his heares were growen as Eagles fe-
 thers, and his nailes like birds clawes.
 The Lord consumed the proud Herode
 with lice. Hee destroyed the Sodomites
 with fyre & brimstone: Corah, Dathan,
 and Abiram, as they rebelled against Mo-
 ses & Aaron, he made the earth to swal-
 lowe them vp quick, with all their com-
 plices, in the sight of all Israell. The E-
 giptians persewing his people, he destroy-
 ed with the sea, which hee made at the
 suddaine to overhelme them: hee pla-
 gued them likewise, for lacke of water,
 which he turned all into blood: hee pla-
 gued them with Frogges, with lice, with
 flies, with a mightie great murren: they
 were stricken with scabbe, with thunder,
 haill, and lightnings: with Grasse-hop-
 pers, with darknes: and al their first born
 on a night, at the houre of midnight,
 were destroyed to death, wee knowe not
 by what meanes or instrument, bot one-

Dan. 4. 28

Num. 16. 9

Exod. 12.

29.

lie by the immediate power of the Almighty hand of God. After the like manner, were Ananias, & Saphira his spouse stricken with sudden death, for lying vnto the holy Ghost. The host of Senacherib, the Lord of Hosts destroyed on a night with the sword: The Israelites with the pestilence, for the offence of David their King, which for their sinne was stirred vp by God to number them: And hee confounded them with famine in the daies of Abab. The Lord made the strong wals of Iericho, to fall at the blast of Ramms hornes: and at the time of the passion of our Lord Iesus Christ; the vail of the Temple of Ierusalem rent in peeces; the dead bodies of holy men and women rose out of the graues, and were scene walking in the streets; the Sun lost his light, in such sort, that there was nothing but darknes throughout the whole earth. For during the saide space, there was a generall Eclipse of the Sunne, contrary to all naturall reason, seeing his Eclipse is never vniuersall, but particular, in a part of the earth. And in very deed at the latter day, when the Lord Iesus shall appeare in the clouds, all flesh shall be destroyed in an instant: The heavens also, and the earth,

the

the elements and all that is therein, shall melt and be consumed with fyre: And in the twinkling of an eye, the Lord shall raise againe from death by his mightie power; all men and women that ever took life, at the last blast of the trumpet: And shall create new heavens, and a new earth, which never shal decay. Therefore to this mightie maker, mantainer, mover, and destroyer of all creatures in heaven or in earth, at his pleasure; be all praise and glory for ever. *Amen.*

Isai. 66. 22.

2. Pet. 3.

13.



In Praise of his Providence.

L Et vs praise the Providence, and wisdom of the Lord, from whome all providence, and wisdom doth proceed, as from the livelie source and fountaine thereof. By his providence & prescience, he foreseeth and hath foreknowledge of all things before they come to passe: and by his wisdom hee disposeth and prepares for every thing as seemes good in his eyes. Hee hath so well provided, and ordained things in nature, that all the actions of the good or evill spirits, al the
 2 thoughts,

Mat. 25. 41

thoughts, words, and deeds of men, and all things which he hath created; howe dissonent, and farre contrary to his will, how wicked, how vaine, howe superfluous, howe confused and intricate, howe impertinent and vnlikely soever they appeare to be in the sight of man: Neuerthelesse, they redound all in the end to his glory, to the comfort and salvation of his elect, and to the shame and confusion of his enemies. For albeit the imperfect knowledge of man, be not able to render a reason for every thing that the Lord workes: Notwithstanding all his works are wrought to a certaine end, for he neither workes, nor hath created any thing in vaine, or without cause. He foresawe from all eternitie, that Lucifer wold rebell; and therefore hee prepared the helles for him. He knewe it to be for his glory and honour, to preordinate some to salvation, & some to condemnation: The damned and reprobate are ever still wicked, and therefore are inexcusable before God: On the other part, the chosen children of God, being renewed by the holy spirit, hath ever an inclination and intention to do good, and so hath both the testimonie of a good conscience, and the

the testimonie of Gods spirit, that they are justified through the death of Iesus Christ. The glory which the Lord receiveth in condemning the wicked, is this: First, his mercie appears the greater towards the Elect, whome he hath predestinate to salvation, seeing they have deserved no more nor the Reprobates, before their election; but onely of the free mercie of God, without any merites on their part, were chosen to salvation. On the other part, the Iustice of the Lord shines clearlie, in casting away of some: For all the reprobates whome hee hath forsaken, are evill and wicked; and therefore receiveth a just reward for their wickednes. The Lord foresawe the fall of man, before hee fell: And therefore by his incomprehensible wisdom, he prepared his owne Sonne Iesus Christ for his redemption: which could no otherwise be accomplished, without the prejudice of the justice of God: as also, he knewe that work of mans redemption, through the blood of his owne sonne, to be most for his glory, and wold most manifestly declare his singular love & mercy towards mankind. Hee foresawe likewise, that it was good to make man, and therefore
his

his divine wisdom prepared a dwelling place for him, even the face of the earth: and ordained the firmament, the sea and all that is in them for the use of man: For all creatures in heaven, in the earth, and in the sea are predestinate to serve man, and man to serve God. Wonderful is that providence, and singular is that order and Lawe, which the Lord hath set downe to his creatures: which is also inviolable observed, and kept by them all, except man: whose ingratitude is such, that albeit the Lord hath most largely bestowed his benefits upon him; nevertheless, he is most rebellious and disobedient to his maker, of all other mortal Creatures.

The order (I say) and Lawe, which the Lord hath set downe at the first creation of his workes, we may behold and see to be this. The heavens and highest firmament is a large globe, and comprehends all the rest of the celestial spheres within it, as also the four elements, and all that is contained therein. The Sunne is a great lampe of light, and a fountaine of heat, which hath a continuall progresse, and regresse in the heavens, within a certaine bounds from the South unto the North

North, which it doth not exceede : And by this accessse and recesso, by this going & comming, the time is devided in hot, cold, and temperate seasons: It compasseth also the heavens about from the east to the west, and devides the light from darknesse: For in that part of the earth where the sunne shines, there is the light which is called day: And in the part opposed, where the Sunne is absent, and where the shadowe of the earth doth cover the face and superfice thereof, there is darknesse which is called night: And this night is also governed by lesse, and more obscure lights; as by the Moone & the starres. O how admirable a thing it is, to consider the number, order, and brightnes of these lights! For we see the bewtie of the starrie firmament, of the Sunne, Moone, and starres, and wee observe their constant course and mouing: But of what substance they are made, from whence they receiue such shining brightnes: or what their force and influence is heere vpon earth, and in earthlie things, we know not certainlie; but must confesse our ignorance, and imperfite knowledge heerein, seeing our weak wit is not able to attaine vnto it. To go forward,

warde, the clouds are prepared to containe the raine, the snowe, and the hail, which they powre out in their appointed times and seasons: And the mightie windes, which the Lord raiseth, and appeareth as he list, are appointed to carie the clouds of rayne, snowe, and of hail where it pleaseth him: They purifie the grosse ayre, and driues away the contagious mist, they exsiccat and dries vp, the extreame humiditie and weaknes of the earth, after aboundance of rayne; they cleanse the outwarde corruption of the trees, plants, and fruites of the ground; the shippes and vessels ordained for Navigation, are transported & pushed thorow the tempestuous seas by them, they seperate the chaffe, & light superfluitie, from the wheat and good corne, and refresheth the bodies both of man, and of the beasts.

The Lord hath conveniently distinguished the elements, and hath provided commodious habitations for al his creatures: For the subtill fyre occupieth the highest place; and the second place is ascribed to the ayre, which compasseth the earth and waters round about: The earth and the waters being joyned together

ther in a round massiue lump, are situate in the midst of the ample firmament, and being the centre thereof, are equally distant at all parts from the circumference. They make but a solide globe, and yet are separte in such sort, that the one is not offensive to the other: For the Lord commanded the waters, which overflowed the whole face of the earth, to retire themselves together in one heape, that the face of the earth might be discovered for man and beast to dwell in. And prescribed a bounds to the seas, which they do not passe, but containes themselves within their owne marches. The earth is the habitation of men, of the fowls, and of the foure footed beasts: And the waters are appointed for the fishes. The Lord hath prepared for the sustentation of man, the plants, & fruits of the earth, the fishes of the sea, the beastes of the field, and the fowles of the ayre: For his drink, hee hath provided the strong and delicious wines, and the freshe waters, which runnes every where through the earth, redy at hand to serue him at need: For his apparell, the skinnies of beastes, the wooll of the simpell sheepe, and the pretious silks woonderfully wrought by
the

Genes. 1.9

the litle wormes , whereby the body of man is decored, preferued from the heat in Sommer, and from the cold in winter: For his fewall, the trees of the fiede, and the combustibill materialls of the earth. To delight his eies, every bewtiful thing in heaven, and in the earth: To delight his eares, the sweet harmony of voices, aswell vttered by the birds and fowls of the ayre, as by men and women instructed in the art of musick, and the plesant melodie of musicall instruments: To delight the sence of sinelling, the sweet flowers, and simpilles, & the pretious odoriferant odours of the Apoticary: And finally, to delight his mouth, every savorie, and pleasant thing eat-able, are provided, whether he delight in sowre, fell, bitter, or sweet thinges. The fishes hath their foode prepared in the lowe caverns of the deep; but the fishes ravenous feeds on the lyre of other fishes. The Lord hath so disposed their bodies, & scailly skins, that the extreame coldnes of the waters is not hurtfull vnto them; the vehemencie of the which cold, no other creature were able to abide without interemption, saue onely the beasts, and fowles aquatikes: And that which is a woonderfull

full work of God, passing all vnderstanding, that seeing no creature which hath breath of life, is able to remain any long space within the waters vnsuffocat; yee the fishes which hath breath of life, are satisfied with so litle & subtill ayre, that in the glenes of the raging seas, they liue securely, and in the bottome thereof spawnes their Rownes, and brings forth their young ones. The fowles are fed with the fruits of the ground, except such as are of pray, which feeds vpon the flesh of other fowles: In the stormie winter, when the clouds powre downe snow in extreame thicknes, which the impetuous windes tosts to and fro, in a terrible manner; In such sort, that the whole face of the earth is covered with snowe: Nevertheless, the Lord provides, and lets not one of the least of these birdes lack her sustentation: Hee hath decked their bodies with faire and pleasant feathers, and hath given vnto them swift and agile wings, wherewith they flie speedely through the celsill ayre, and mightie windes, which neither man nor other beast can do, nor counterfet by any kind of invention. The peaceable beastes of the field, are fed with the grasse, & fruits
of

of the ground, but the ravenous beastes feeds on their pray. The Lord hath prepared hoals, denns, & caverns for them, and hath giuen naturall armour, as it were, even hornes, pyks, and thick skins, to some of them for their defence. Wonderful is that diversitie of shapes, and naturall instinctions among the living creatures of the Lord: To wit, betwixt men, fishes, fowles, foure footed beastes, and creeping things: as also among themselves in their owne kind. Man is conceived in his mothers belly, and there remaines till he receiue the perfit shape of a man: The fishes comes first foorth in rowans, and thereafter with proceffe of time takes the forme of a fish: The fowls laies their egges, & of the scrynde thereof is the bird formed, it is covered and kept warme by the mother in the shell, till it come to perfection. The foure footed beast is perfited in the mothers belly as man is, but not in the like space: And some of the creeping things comes of corruption only, some onlie by generation, and some both by generation & corruption.

But nowe let vs come to every one of them in their owne kindes: The generation
tion

tion of all men is alike, their birth likewise is all alike, and being vnable after their birth for other sustentation, the Lord hath provided the milk of the Mothers breast for them al: And albeit, they be most brutish, ignorant, & vnmeet for any other worke immediatly after their nativity: Nevertheless, by the providence of God, they cleave to the pappe with such promptitude, and sucks with such dexteritie, that many men of perfit age, and ripe vnderstanding cannot doe the like. But passing forward in yeares, the difference, both of the disposition of the bodies of men, and inclination of their hearts, is notable and great: For some are of a high, some of a low stature: some are bewtifull, some vnpleasant: Some strong, some weak: some agill, some heauie: some swift, some slowe: But chiefly, al men are seene to differ in visage, in voice and in writing. On the other part, they are as farre different in inclinations, as in complexions: For some wil be devout and religious, some prophane and mockers of religion: some will be wise and verteous, others foolish & vitious: some will delight in that which is displeasent to another: one will loue that which an
other

other hates : one will be terrified with that which encourageth another; one will rejoyce of that which makes another sadde, and one will hope for that, whereof another is altogether dispaired. But who would obserue the fabrick and constitution of mans body, they shall find it so curious and woonderfully wrought, that there is no Montar or Clock, nor other artificiall worke whatsoever, that consists of so many diuers parts and particles, nor is so subtely wrought, as it is. Consider his fleshe, his blood, his diuer sortes of bands, the skinne, the marrow, the veines, the sennowes, or arteirs, the musculls, the fleame, the pituite, the coliclar, and melancholious humours, with their offices and functions: and such like all the members and parts of the bodie, which are composed of these, aswell the intralles, as the exterior members, what their offices are, and howe woonderfully they make their daily operation, which the wisdom of the Lord devised, and made onely with a word: In consideration hereof (I say) wee shall be compelled to acknowledge the Creator to be a singular artificer, we shall admire the wisdom and providence of the most high,
and

and vtter his glory with great exclamations. The ancient Philosophers & Searchers out of the secrets of nature, alledgeth the body of man to be formed after the Patrone, and to the similitude of the whole world: In such sort, that they wold affirme nothing to be either in the heauen, in the earth, or in the sea; but the like is represented proportionally in the bodie of man: for the which cause they called it, the lesse or little world. Let vs go forward to the beasts: who would deepe lie consider the diuers formes & natures of fishes, from the little prene, to the great Whale: Of the fowles, from the little wrene, to the ravenous Eagle: Of the four footed beasts, from the sillie mouse, to the pleasant Vnicorne; and strong Elephant: Of the vermine and creeping things, from the litle Ciron, to the great Serpent; or from the litle midge, to the bee that makes her hony & hony comb: Who would consider (I say,) all these things, they should be more confused, & astonished through admiration, nor able to distinguish and exactly to describe the same. Moreover, who would presume or intend to declare, after what manner all these creatures doth procreat and bring forth

forth their young ones in divers spaces
 what is the constitution of their bodies
 the divers infirmities & diseases where
 unto they are subject, the divers kinde
 of cures and remedies which the Lord
 hath provided for them, and by his sin-
 gular wisdom, and bounty, hath taught
 the very brute beastes to vse for their
 owne reliefe: Suchlike, the divers pe-
 ods of the life and age, which hee hath
 ordinarilie appointed for every kinde of
 his creatures, their divers instinctions
 the amitie and enimitie, sympathie, and
 antipathie, (that is to say, the concord
 and discord of natures) which is among
 them, it shuld arise to such a reckoning
 that bragge what men list, they shoul
 finde therein no finall end, nor perfect
 accomplishment.

What shall we nowe say of the thing
 vegetatiue, and of things without life
 even this certainly, that the mightie pro-
 vidence, and the insearchable wisdom
 of the Almighty, doth evidently appear
 in them all. For if we descend in the bo-
 wels and vaines of the earth, there shall
 we finde hid, as in a treasure, the mettals
 and mineralls in their owne order. To
 wit, the precious stones, the Pearle, and
 the

the mother of perle, the gold, the silver, brasse, latten, copper, lead, yron, Steele, antimonie, quicksilver, brimstone, coall, chalk, keill, free-stone, and quhin, marle, plaster, clay, and the peits: Whose bewty may be scene, their wonderfull properties likewise, hath bin partly experimented, and howe necessary they are to the daily vse and helpe of mankinde, it is so manifest, that it needes no declaration. On the other part, if wee contemplate and obserue the face and superfiice of the earth, shall wee not there see the grasse, & flowers of the field, the plants, cornes, vines, and the trees? which the Lord hath likewise indewed with singular bewtie, and vertue, wherof there is some known, and some latent and vnknown. Salomon (saith our maister Christ) in all his glory is not apparelled, as the Lord by his providence hath apparelled the Lillie. Their liuelic cullours of white, redde, yellowe, greene, and blewe, are delectable to the eyes: and their diuers sortes of odours most pleasant to smell: for the which odours we haue no proper names nor appellations: Their tastes are agreable and comfortable to the body, whereof there is some sweet, some sowre, some bitter,

D some

Mat. 6. 28.

1.King. 4.
33.

some fell, and some so composed & participant of a part, or of all these tastes, that it cannot be expressed. As touching their vertue, not only is there great vertue lurking in the whol body of the simples: but also in every part of them, as in the root, in the stalk, in the bark or skin, in the leafe, in the sappe, or iuyce, in the flowre or flurice, in the frute, in the stone of stony fruits; in the shell of shell fruits, and in the seed. The wise Salomon wrote of the nature of them, even from the little Hysope vnto the great Cedar tree of Libanon, but the work is perished, and not extant.

As concerning the concordance that is betwixt the things aboue in the heavens, and the inferior here below on the earth (as betwixt the sunne, and the rest of the plannets, the fixed starres, the elements, the brute beasts, the simpills, and the mineralles) the braine of man hath bene busied much therein, but his knowledge is darke and obscure thereof: It is thought that the perfit knowledg thereof was given by the Lord to the first man Adam, who gaue names vnto all creatures in heaven and earth, And being all created for his vse, did impire over them:

as their Lord & governour. But through his fall and offence, hee lost that perfite knowledge of thinges contained in nature, & that absolut power in commanding the rest of the creatures: sinne then hath brought in ignorance, sorrow, and thraldome in the world: Nevertheles, he who is all provident, hath also provided a Saviour, even his own sonne Christ Iesus, to take away the sinnes of the world. Yet mans ignorance, corruption, & miserie doth remaine, and shall not be fully taken away, so long as he is cled with the old man, that is, with flesh & blood: But being dissolved and renewed, the vnderstanding of man shal be illuminat, sanctified, and made perfit. To conclude, The Lord hath provided, provides daily, and shall provide vnto the ende of the world for his owne elect: He hath provided his Angels to watch over them: hee Psal. 34. 7.
hath provided from time to time Kings, & 61. 11
Judges, and Rulers in his Church, to governe civillie, as his Lieftenants vpon the earth, according vnto his commaundements: And in like maner, he hath raised vp Priests, Prophets, Apostles, Pastors, & Ministers, to rule spiritually, to declare his will, and to preach his word vnto his people,

Genes. 22.
13.

Gen. 6. 18.

1. King. 17

4 & 19. 5.

2. King. 3.

17.

Luke. 4. 26

people, vntill the time, that hee come to
raigne immediatly by himselfe person-
nally present. He provided a Ramme for
Abraham, who was ready to immolate
his Sonne Isaac: Hee provided the Arke
for Noe, at the time of the deluge: Hee
provided water, quhails, and manna for
his children Israel in the Desert: He pro-
vided foode for Eliah by the Raven, by
the Angell, and by the Widdowe of Sa-
rephtha, in time of extreame famine: Hee
provided water for the King of Iuda, Is-
rael, and Edom, going to persecue Me-
sha, King of Moab: He provided a Whale to
receiue Ionath, being cast in the stormie
Sea: And he hath provided a place in his
kingdome, where his chosen children
shall raigne with him in joye, and euer-
lasting glory. Herefore, let vs not fret with
our selues, nor be dismayed, albeit our af-
fares seeme never so farre out of order:
albeit things go never so farre contrary
to our heart, and desire: albeit things be
never so vnlikly and desperat in our own
sight, and in the naturall judgement of
all men: But let vs patiently suffer, and
submit our selues al wholly to the Lords
will: For although wee see not the out-
gate nor issue of things, yet the Lord sees
farther

PRAISE TO GOD

13

farther nor we see: Let vs call to mind his
wonderfull workes, and loving kindnes,
how oft he hath provided and mightely
delivered his owne, far by the appearance
and expectation of men (whereof wee
haue nowe given some examples) and
this shall worke a great patience & com-
fort in vs: & if we haue this patience, we
shal also get experience of Gods good-
nesse, as the holy fathers had: and being
schooled and acquainted with the Lords
working, wee shall be confirmed in his
true service, & shall receive great strength
of faith. David murmured, grudged, and
fretted with himself, when he saw things
go contrary to his heart, and could not
finde out the cause thereof: but when he
vnderstood the cause, saw the end there-
of, and found things come to passe as he
would haue wished, far by his expectati-
on: then he confessed, that all his impa-
tience proceeded of ignorance, and that
into that point he was a beast: Let every
one of vs do the like, and consider, that
all is the Lords worke, that hee will ever
provide for his owne, * better than they
can ask, and better than they can think:
For he hath said it, * and his sayings are
infallible, hee is constant and true in his

Psalm. 73.
3. 22.

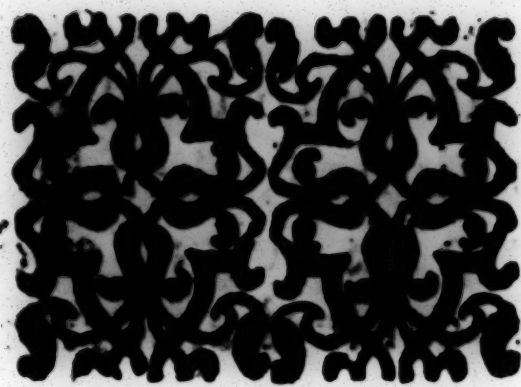
Eph. 3. 20

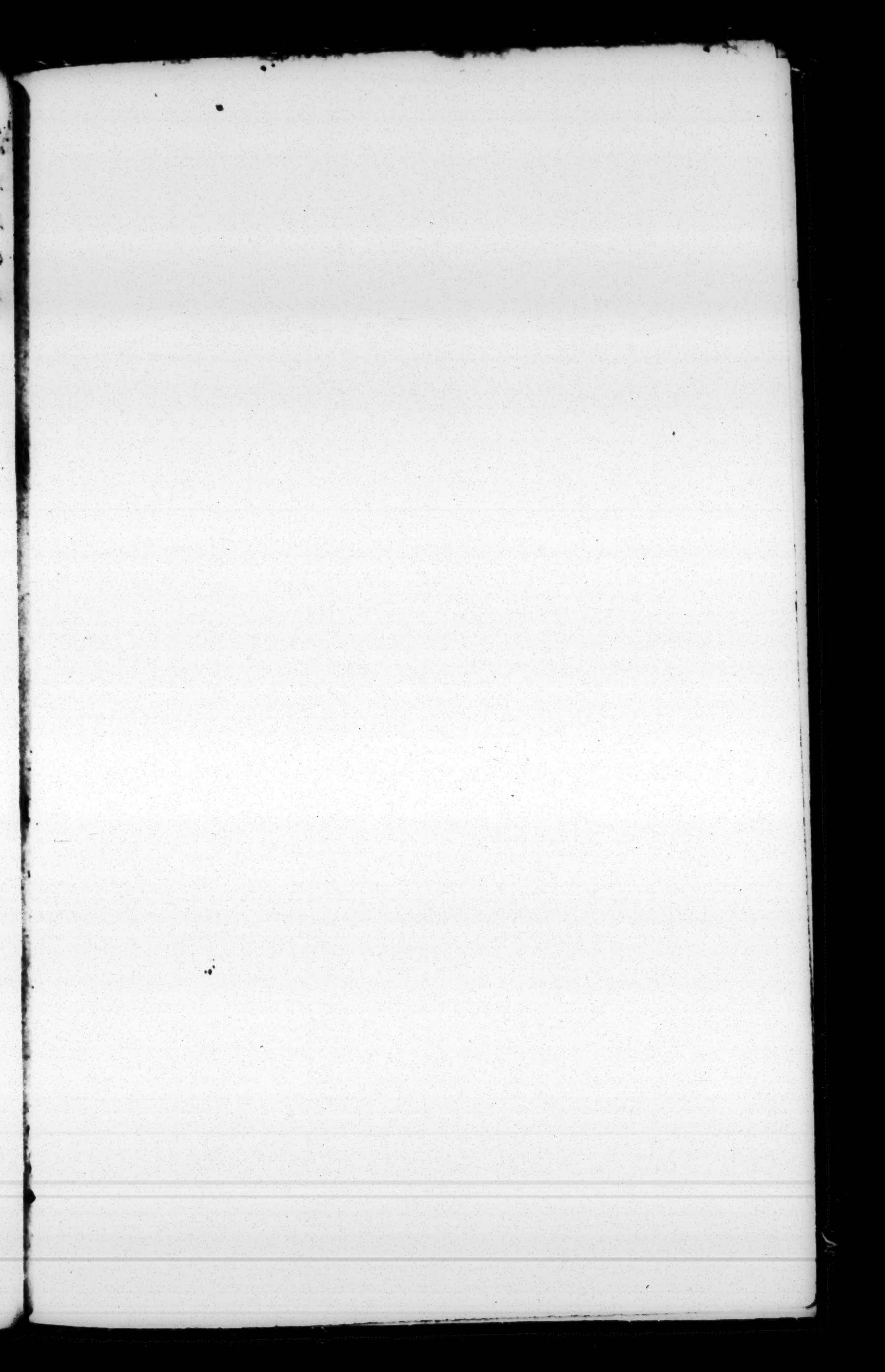
Matth. 6.
25. 33.

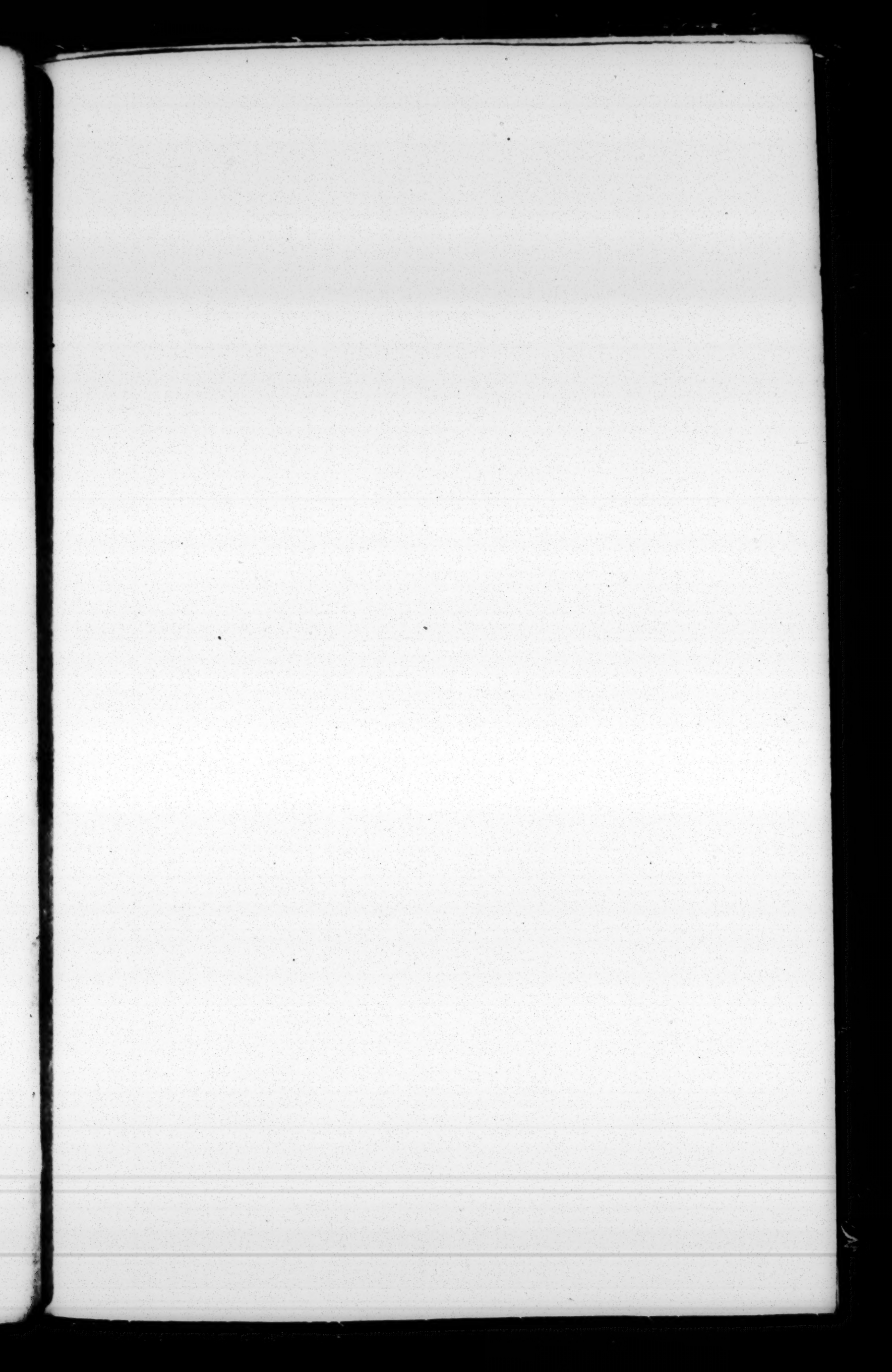
promises, and there is no end with his
mercies and compassion. To this greates
God, Incorruptible, inscrutable, inesti-
mable, and indiscribable; and to his im-
maculat Lambe our Saviour Iesus Christ;
be all laude, honour, and glory
in every place, for ever.

Amen.

FINIS.







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